

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

LAW & WHITEHEAD, PUBLISHERS AND PROPRIETORS.

Volume III. No. 9.

MEAFORD, ONTARIO, JULY 1884.

Whole No. 33.

THE DRINKING-HOUSE OVER THE WAY.

AN INCIDENT OF THE CRUSADE.

The room was so cold, so cheerless and bare,
With its rickety table and one broken chair,
And its curtainless window with hardly a pane
To keep out the snow, the wind and the rain.
A cradle empty, pushed up to the wall,
And somehow that seemed the saddest of all.
In the old rusty stove the fire was dead;
There was snow on the floor at the foot of the bed.
And there all alone a poor woman was lying.
You need not look twice to see she was dying;
Dying of want—of hunger and cold.

Shall I tell you her story—the story she told?
"No, ma'am, I'm no better, my cough is so bad;
It's wearing me out though, and that makes me glad,
For it's wearisome living when one's all alone,
And heaven, they tell me, is just like a home."
"Yes, ma'am, I've a husband, he's somewhere about;
I hoped he'd come in 'fore the fire went out;
But I guess he has gone where he's likely to stay,
I mean to the drinking-house over the way."

"It was not so always; I hope you won't think
Too hard of it, lady, it's only the drink.
I know he's kind-hearted, for, oh, how he cried
For our poor little baby the morning he died!
"You see so took sudden, and grew very bad,
And we had no doctor—my poor little lad!
For his father had gone—never meaning to stay,
I am sure—to the drinking-house over the way."

"And when he came back 'twas far in the night,
And I was so tired and sick with the fright
Of staying so long with my baby alone,
And it cutting my heart with its pitiful moan.
"He was cross with the drink, poor fellow, I know
It was that, not his baby that bothered him so;
But he swore at the child, as panting it lay,
And went back to the drinking-house over the way."

"I heard the gate slam and my heart seemed to freeze
Like ice in my bosom, and there on my knees
By the side of the cradle, all shivering,
I stayed;
I wanted my mother, I cried and I prayed.
"With a clock it struck two 'fore my baby was still,
And my thoughts they went back to the home on the hill,
Where my happy girlhood had spent its short day,
Far, far from that drinking-house over the way."

"Could I be that girl? I, the heart-broken wife,
There watching alone, while that dear little life
Was going so fast that I had to bend low
To hear if he breathed, 'twas so faint and so slow.
"Yes, it was easy his dying, he just grew more white,
And his eyes opened wider to look for the light.
As his father came in, 'twas just break of day,
Oh no in from the drinking-house over the way."

"Yes, ma'am, he was sorer, at it at mostly I think.
He often stayed that way to get off the drink,
And I knew he was sorry for what he had done."

For he set a great store by our first little son.
"And straight did he come to the best white
Our baby lay dead, so pretty and fit;
I wondered that I could have wished him to stay
When there was a drinking-house over the way."
"He stood quiet awhile, did not understand,
You see, ma'am, till he touched the little cold hand;
Oh, then came the tears, and he shook like a leaf,
And said: "Twas the drinking that made all the grief."
"The neighbors were kind and the minister came,
And he talked of my seeing my baby again;
And of bright angels—I wondered if they
Could see into that drinking-house over the way."

"And I thought when my baby was put in the ground,
And the man with the spade was shaping the mound,
If somehow only would help me to save
My husband, who stood by my side at the grave.
"If it were not so handy, the drink!
The man that make laws ma'am, surely didn't think
Of the hearts they would break, of the souls they would stay,
When they licensed that drinking-house over the way."

"I've been sick ever since, it cannot be long;
Be pitiful, lady, to him when you're gone;
He wants to do right, but you never would think
How weak a man grows when he's fond of the drink.
"And it's tempting here and its tempting him there;
Four places I've counted in this very square
Where a man can get whisky by night and by day,
Not to reckon the drinking-house over the way."

"There's a verse in the Bible the minister read:
"No drunkard shall enter Heaven," it said;
And he is my husband, and I love him so,
And where I am going I want him to go.
"Our baby and I will both want him there;
Don't you think the dear Jesus will hear to my prayer?
And please when I'm gone ask some one to pray
For him at the drinking-house over the way."

—Mrs. Nutting in Union Signal.

Christ Commanded Immersion.

Mr. McDiarmid's First Address at Tonawanda, N.Y.

Hon. Chairman and Christian Friends,

It was thought, as you are aware, that a public discussion touching the action and subjects of Baptism, would be held in your town, but as all efforts in this direction have failed, I am here by invitation to deliver a series of lectures upon the subject. To you who have read the correspondence published in one of your papers, it is only necessary to say that we were not willing to enter into a discussion as to the meaning of a Greek word, *baptizo*, pledged to quote no Book but the Bible—the final appeal to be to the Hebrew and Greek texts. This, as any one may see, would not only allow the speakers to assert what they pleased about the meaning of the Hebrew and Greek words in dispute, but it

would prevent them from proving anything by an appeal to the Lexicons or Dictionaries of these languages. Such a shutting out of light, as to the meaning of words, is not to be tolerated by one who seeks the light of unchanging truth. Under such a limitation, the speakers would be compelled to set themselves up as the final authority, as to the meaning of the words that might be brought into the discussion. It will be time enough for us to assume such wisdom as to the Hebrew and Greek languages when we find that the scholarship of the ages is against us.

Our Saviour gave a commission for all times and all climes—to be obeyed by all who should believe on Him, whether wise or unwise, young or old. Such a commission ought to be easily understood. Prophecies may not give up their hidden meaning even to the wisest men; but commands to be obeyed by all, must not be "hard to be understood." Every word in the commission easily discloses its meaning, as it ought, to the easiest seeker after truth, whose mind has not been confused by words without knowledge.

Let us give the commission as in Matt. xxviii. 19:

GREEK.—*Poruchentes oin mathetaute panta ta ethne baptizontes autous eis to onoma tou patros kai tou hagiou Pneumatos.*
"Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

There is as great a necessity for translating *baptizo* into the English and the other languages of modern times, as there is for translating *poruchentes*, the first word, "go." Why not leave all the commission in Greek? Every word in the commission, or in the whole Greek New Testament as to that, has as much right to keep its meaning under cover, as has *baptizo*. The meaning of none of them is more readily discovered.

If it were my business to prevent people from understanding the words of the commission, I would treat each word it contains just as *baptizo* is treated by those teachers of men who clamor for modes of baptism. In that case I would say, and say truthfully, too, that *poruchentes* does not necessarily always mean "go." It sometimes means *pass, die; also live*. Therefore, I would say, were I darkening matters, no man can tell what it means in the commission (or anywhere else) in the same way, *mathetaute* would be treated; it means teach, or make disciples, but then it also sometimes means *learn*. How dark the commission is getting under this style of treatment.

Then *ethne*, "while it means nations frequently, it sometimes means *pagans* as distinguished from civilized people; thus the commission may not embrace us! Also the word *onoma*, *name*, sometimes means *presence*, as well as half a dozen other things. So a half a dozen could be thrown around *patros, Father; huios, Son; agios, Holy; and pneumas, Spirit. Hagios* means *pure* as well as *holy; pneumas* *air, wind; as well as "Spirit."* This would

give as pure air instead of "Holy Spirit" in the commission! This is exactly the way *baptizo* is treated, and its meaning hidden from the people. It is *lawlessness*. Nearly every word has a variety of meanings or definitions. Nearly every word is used *casually* in an *unusual sense*; but he who on the account seeks to throw doubt over a word in its hundred occurrences in the Bible might be more profitably engaged. If all the other words of the Bible were treated as *baptizo* is treated, we would have no Bible in our tongue worth mentioning.

We claim that *baptizo* means *immerse*, and ought to be so translated in the New Testament, as it is in other books. When we say *immerse*, it is to be understood that dip, plunge, overwhelm, wash and such words may be used instead, sometimes, as a matter of taste or fitness.

Immersionists are frequently charged with being uncharitable because they practice immersion only, and those who allow the candidates the choice between sprinkling, pouring and immersion, are held up as charitable by way of contrast. As some are misled by this claim, let me read some extracts from these charitable people. Rev. John Wood, Congregationalist, in his book on Baptism, p. 24, says:

"Immersion is the Scriptural mode."
Rev. T. Withrow, Presbyterian, in "Scriptural Baptism," page 23, says:

"Immersion has no footing in the Bible." "In the whole world of God there is no command to dip."

Rev. J. D. Currie, Methodist, in "Catechism of Baptism," p. 41, says:

"The testimony in favor of sprinkling is clear and irrefutable. It is the Bible mode."
Rev. Cameron, Presbyterian, in his tract, p. 8, says:

"Immersion is in opposition to the word of God."

These statements are as positive and direct against immersion, as statements could well be made; but if they are true they are not made too positively. With no more positiveness—and perhaps no less—do immersionists claim immersion as the act ordained by the Saviour, and declare that sprinkling "is in opposition to the Bible." But unlike their more charitable brethren, they will not depart from what they consider the Lord's commandment, and practice what they have just declared to be in opposition to the Bible—for the sake of gratifying themselves or their converts. Is it charity to do in the name of the Lord what we have just declared the Lord never commanded? Let those who boast of such charity make answer. A minister in your town—Dr. Watson, who is here to-night—recently printed, over his own name, in the *Herald*, what I shall now quote:

"There are no instances in the Bible where baptism means to immerse, but on the contrary, there are cases where it means to sprinkle and pour. . . . We baptize by sprinkling and pouring because they are revealed in the Bible, and immersion because it is not prohibited."

This is the way to be charitable, I suppose—immense because it is not prohibited! In the Lord's name? By His authority, or whose? Such charity, such liberty or lawlessness might equally well administer extreme unction to the dying and effect deliverance from *hades* for the spirits of the wicked dead, if they could be reached, in the name of the Lord by the prayers of the saints. Our question is: What did the Lord command when he said: "*baptizing them*?" What does the Greek word *baptizo* mean?

We have no concern about "in *des* of baptism." It is an invention, among the many inventions, of men who succeed in presenting people from learning what *baptizo* itself is. Jesus never commanded "modes of baptism," He ordained *baptizo* itself. Let this not be forgotten.

What is baptism? Let us first appeal to the Greek Lexicons or Dictionaries, as we would appeal to Webster or Worcester or Walker as to the meaning of a disputed English word. To the Greek Lexicons we go for the meaning of Greek words.

Suppose we read Matthew ii. 1:

"In those days came John the Baptist," John, the who? The Greek word is *Baptistes*. Liddell and Scott's Greek lexicon of 1869 says:

"*Baptistes*, one that dips, a baptizer."
Dunbar's Greek lexicon of 1840 says:

"*Baptistes*, he who dips or immerses a baptizer, a *Baptista*."
Dunnegan's Greek lexicon says:

"*Baptistes*, One who immerses or submerges, 'one who confers baptism.'"
Pickering's Greek lexicon says:

"*Baptistes*, He who dips, a dyer, a baptizer, the Baptist."
Schrevelius in his Greek Lexicon, 1836, says:

"*Baptistes*, He who dips or immerses, a baptizer, baptist."

I might add other Lexical testimony as to the meaning of *Baptistes*, showing that John the Baptist was one who immersed the people who came to him; but this is sufficient. The Lexicons from which I have quoted, and from which I will hereafter quote, were made by members of churches which practice sprinkling. Let not this be forgotten. As scholars and candid men they could give no other testimony—though it was contrary to their practice. Let us now read Matthew ii. 6:

"And they were baptized of him in Jordan."

Having already learned that *baptistes* means "he who immerses or confers baptism," it is hardly needful to quote authorities as to the meaning of the verb *baptizo* here used. But we will quote, nevertheless, a few Greek Lexicons as to its meaning. Than Gillman's Lexicon of the New Testament there is no higher authority. Here is what this Lexicon testifies.

"*Baptizo*—I.—First, properly I immerse repeatedly, I immerse, I submerge; by immersing or submerging, I cleanse, wash, purify with water, equivalent to *labo* (Heb. for dip, II Ki. v. 14).

II.—In the New Testament it is used especially of the rite of holy washing, established first by John the Baptist, after this through the command of Christ, received by Christians and conforming to the nature and import of their religion. This is immersion into water, wrought for the purpose that it might be a sign of faults and crimes wiped away; undertaken by those who, led by a desire for salvation, wished to be admitted to the privilege of the Messianic Kingdom.

Let us quote from Wahl's Greek Lexicon, 1829. I have it here in English and Latin which I copied dutifully from the work itself in the University of Toronto.

"*Baptisma*—(From *Bapto*, dip frequently, in the New Testament.) I immerse properly and truly concerning the sacred immersion. . . . Passive and middle significance, I suffer myself to be immersed, I receive the sacred washing. Matt. iii. 13, Luke iii. 7, 12, vii. 29, 30, Acts ii. 41, vii. 12, 13, 36, ix. 18, xvi. 33."

In view of this testimony in regard to which all standard Greek lexicons agree, what must honest men think of the candor of Rev. W. A. McKay, of Woodstock, and Rev. T. Gallagher, D. D., of Lagrange, Ga., and others who declare that, No first-class Greek Lexicon gives immersion as a meaning of *baptizo* in the New Testament? Mr McKay offered a reward for such a Lexicon, and when I confronted him with the Lexicon in hand he would not look into it, but would refer to it men more than a hundred miles distant, and thus he made good a very narrow escape. Now let us read Matthew iii. 7:

"But when he saw many of the Pharisees and Sadducees come to his baptism"—Greek *baptisma*.

Let us see what the Lexicons say about the Greek word *baptisma* to which we have now come in reading our New Testament.

Dunbar's Lexicon says:—

"*Baptisma*, Immersion, dipping, plunging,—Metaphorical, misery, slavery, that is, with which one is overwhelmed (Math. xx. 22)."
Liddell and Scott's Greek, 1869, gives:

"*Baptisma*—Dipping in water, baptizing, in the New Testament."
Hedericus Greek lexicon gives:

"*Baptisma*, Immersion, dipping, immersing, instructing."
Wahl's Greek Lexicon says:

"*Baptisma*, Immersion; it is used concerning the sacred immersion of John, then of that which Christ appointed, &c."

But do not the Greek lexicons, or some of them, also give *sprinkling* or *pour* as meanings as well as immersion, perhaps you will ask?

We will now give you a little testimony on this point.

A letter was recently written to several Professors of the Greek language in the best American colleges asking the following question.

DEAR SIR,—Will you please write to me the name and publisher of at least one standard Greek-English Lexicon that gives either *sprinkling* or *pour* as one of the meanings of the Greek word *baptizo*? If there is no such standard Lexicon state the fact.

(To be continued.)

The love of the brethren is not the love of partisans. It is the pure, all-embracing love of Christ directed toward those who belong to him.

ISSUED MONTHLY... Printed by A. Hunter, at the office of the Montreal "Monitor," for the Publishers.

H. D. SHEARMAN, EDITOR. LAW & WHITELAW. PUBLISHERS & PROPRIETORS.

OUR GREATEST NEED.

The greatest need, it always the first thing needed. Our first efforts should be in the direction of strengthening the things that remain.

Permanent success depends upon permanent work, permanent work depends upon permanent workers, and to secure more permanent workers is now our greatest need.

Another reason for regular workers is the nationality with whom we have to labor. The people in this country cannot be moved by a protracted meeting, as in many places, and be it said to their credit, they are ready to investigate the matter.

ent brother speak for the church occasionally. I was always more edified by a good sensible address on the Dispensation, than by an edifying sermon.

WAINFLET MEETING.

Leaving the annual meeting at Amora we came to Welland, stayed over one night, then to Wainfleet where we began a meeting on the 15th.

The interest continued unabated to the end. The immediate results of the meeting were 22 baptisms and one restored to the fellowship of the church.

We have received a good letter from Bro. John Skippen of Green Bay, Manitowlin Island. He states that their great need, is preachers to tell the truth to the people.

Another reason for regular workers is the nationality with whom we have to labor. The people in this country cannot be moved by a protracted meeting, as in many places, and be it said to their credit, they are ready to investigate the matter.

will be able to supplement the efforts of the brethren on the island, and have one or more men proclaiming the gospel building up the cause.

ST CLAIR SINCLAIR.

We want to record our deep feelings of sorrow over the death of this steady, devoted and pious young man, many were the talks that we had with him on the subject of his chosen life work.

For the Worker. As my field notes (editorially speaking) may contain an item or two of interest to the readers of the Worker, I hope a little space may be allowed them.

I did not of course tell them what kind of doctrine he would present to the people, for past experience had taught me, that if the Methodist and Presbyterians here were like those in other places, the liping of the single word "disciple" would be effective in locking and double-barreling the school house door.

One of the trustees gave his consent without even asking who or what Mr. Finch was; but the other was not so easily satisfied. His first query was "Who is he?" I replied, "His name is Mr. Finch, and he is at present attending the High School in Owen Sound."

The gentleman finally yielded his consent, and, after inviting him and his family to come and hear Bro. F., I departed, thankful that I had been successful.

people here, who, if once enlisted on the Lord's side, would make true and willing workers for Christ. You will see by the above that the field from which I gleaned my notes is rather limited, but, no matter how small the enclosure, it is a field nevertheless; and I mean to do my utmost to cultivate it, so that the result may be, not gleanings, but "golden sheaves" in the harvest of the Lord.

Brother, you can help us by your prayers. The writer was in Meaford for the morning and afternoon services of Lord's day, June 22nd, and was glad to see again the cheering face of Bro. Harding of Winchester, Ky. It was also pleasant to meet, and receive a clasp of the hand from the other brethren in Meaford. Other churches and people may talk of Meaford as they please, but my opinion is that, if you want a good shake hands, Meaford is the place to go to receive it, and (from experience) I can safely say that you'll not be disappointed. Few people know the real worth of a hearty shake hands.

PERSONAL MENTION. Bro. Lister returned to Staffville for a week or more, but is again at Beasdale. He is not "Rev." but just simply, "C.L.I."

Bro Silas Mott was with us for a few days in Wainfleet, and fully sustained his already enviable reputation as a book canvasser.

Bro. Lodiari visited Welland recently to visit the land. The result of his visit, we hope will be securing of some good preacher for that important field.

Bro. Hertzig was at Solkirk on the 27th ult., but was called away from the meeting during the week by the serious illness of his mother.

Bro. Gard, well known to many of our readers, writes that he is having grand success in his field of labor down in Indiana. We are glad to hear this.

Let the work of the Lord go on; turn neither to the right or left. If any want to snarl at you let them, your time is too precious and your work of too much importance to spend your precious moments retarding. They will turn back from troubling when you have gone past them far enough.

Bro R Amworth of Vernonville, spent the 3rd Lord's day in last month at Beasdale, and a part of the following week there and at Jordan. He writes that he fell in love with the place, and may come back.

We print a part of Bro. McDarraid's first speech at the Tomawanda debate. Our readers will find it an interesting and instructive from month to month. We hope it will create an interest in the subject, and the whole debate may be obtained from us or Bro. Kelsey, of Toronto - L. & W.

Sister Monroe, of Ridgeway, spent a few days at Meaford on the way to Whortons, where her brother, Geo. Monroe, is preaching. Sister M., has just taken a second class Normal certificate at Ottawa, where she has been studying the past season.

We had the pleasure of an acquaintance with Bro. J. N. H. Frederick, of Ayr, Ont., who is now attending the "School of Oratory" at Grand Camp P. O. E. is a young man of fine physique, an earnest, devoted Christian. He is looking to the profession of law. We tried to persuade him to become a preacher, and he is much inclined to do it. He is a student of Heron College, Ohio.

A card from Bro. E. Evans of Tomawanda, N. Y., informs us that he is making the race for Congress on the Prohibition ticket. He thinks that "God is on the side of the right." Hence he thinks the possibility for success is good. The CHRISTIAN WORKER wishes to record the hope that Bro. E. may succeed, and that the time is not far distant when our legislative halls will be filled with just such staunch Prohibition men as "old Ed" is.

BEAUMVILLE.—We had the privilege of speaking on Lord's day morning the 6th, to an immense crowd, at the "Lake Shore" church. An announcement for a meeting there is, a signal for a general turnout. It is a real pleasure to meet with these old friends. This church is ready to help in every good work. "Old Uncle Solomon Culp" was able to be out, an uncommon thing for him of late. He is turning upon his 83rd year, and says that he has lived long enough, and is ready to be called up higher. Grand old man! his work will live long after he has gone to his reward.

GRIMSBY CAMP.—The editor stopped off for a few hours at this famous summer resort on his way home from the Wainfleet meeting to see Bro. Ashley S. Johnson from Knoxville, Tenn., who is here attending the summer term of the Philadelphia school of Oratory. He will preach for the brethren in the church near Grimsby, on Lord's day while he is here. Bro. J's name is familiar to all the Standard readers, as this "Tennessee Notion." While we have our pencil in hand, will say that Grimsby camp is one of the most delightful summer resorts in Canada. How our warmest friends would like to rest here for a few days. But we must "work while it is called to-day."

GRIMSBY CAMP.—The editor stopped off for a few hours at this famous summer resort on his way home from the Wainfleet meeting to see Bro. Ashley S. Johnson from Knoxville, Tenn., who is here attending the summer term of the Philadelphia school of Oratory. He will preach for the brethren in the church near Grimsby, on Lord's day while he is here. Bro. J's name is familiar to all the Standard readers, as this "Tennessee Notion." While we have our pencil in hand, will say that Grimsby camp is one of the most delightful summer resorts in Canada. How our warmest friends would like to rest here for a few days. But we must "work while it is called to-day."

Let the work of the Lord go on; turn neither to the right or left. If any want to snarl at you let them, your time is too precious and your work of too much importance to spend your precious moments retarding. They will turn back from troubling when you have gone past them far enough.

OLD RYAN'S SPEECH.

I was invited to speak... To be there and in a train, not wanted to be there. I came as a fugitive. When I got to the jail, As a bright one, a horse. When you go to jail, Make no noise at all. And your executioner, For it to come, I will stay in it instead, In a few minutes out. It is a good place. In the law cases, The answer is, warning, This is the way to keep, It is a good place, If it is to be there.

Only a word for the Master, Lowly, gently said, Only a word, Yet the Master heard, And some fainter hearts were fed.

Only a look of remorse, sorrowful, gentle and deep, Only a look, Yet the strong man shook, And he went down to weep.

AN INTERESTING QUESTION.

Sunday school pupils will find the following a test of their knowledge and perseverance. A Sunday school boy was asked: How many boys are in your class? He said: If you will multiply the number Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of barley which Bonz gave Ruth, divide by the number of Haman's sons, and subtract the number of each kind of clean beasts that went into the ark, multiply by the number of men that went to look for Elijah after he was taken to Heaven, subtract from it Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, and subtract the number of persons in the ark, the remainder will be the answer.

LET ME PRAY FIRST. A sweet and intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves by the dangerous practice of throwing stones. Not observing her, one of the boys, by accident, threw a stone toward her and struck her a cruel blow in the eye.

She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if she was ready for the doctor to do what he could to cure her eye.

"No, father, not yet," she replied. "What do you wish to wait for, my child?" "I want to kneel in your lap and pray to Jesus first," she answered.

And then kneeling she prayed a few minutes, and afterwards submitted to the operation with all the patience of a strong woman. How beautiful this little girl appears under these trying circumstances! Surely Jesus heard the prayer made in that hour; and he will hear every child that calls upon his name. Even pain can be endured when we ask Jesus to help us to bear it. —London Christian.

CHURCH NEWS.

See Bro. Crowson's letter. Three added to the churches on Manitoulin Island.

Bro. Lobb reports 21 believers baptized at Hillabing up to July 31st. Meeting going on.

The Church at St. Thomas will hold an annual meeting in September, commencing on 14th of that month. Further notice will be given.

Bro. A. Scott is holding a meeting at Elm Centre. 15 have believed the Gospel and been baptized to date, July 12. The meeting goes on.

Bro. J. A. Harding, of Kentucky, commenced a meeting with the church at Ephraim Tuesday, July 15th, expecting to continue over two weeks at least.

See by "M's" letter Bro. Finch is getting into the work, around Owen Sound. The first thing we know Bro. F. will be going every where preaching the word.

Bro. O. G. Hertzog closed a meeting at Gafaraxa on June 22nd. The immediate results were: 21 added to the church. The audiences were good throughout, and the brethren strengthened and encouraged by the truth and seeing many turn to the Lord. He then commenced a meeting in Selkirk, June 29th, but was called away by sickness in his family.

Bro. I. & W.:

I closed the meeting at Mimosa on Lord's day June 22nd, seven persons hearing, believed and were baptized. The meeting was large, on Lord's day evening the house would not hold all the people. The brethren say this is one of the largest and best meetings ever held in Mimosa.

Bro. J. A. Harding, of Kentucky, commenced a series of meetings at Meaford, June 15th. The audiences have been fair and attendance good throughout. Seven persons made the good confession during the meeting and were buried with Christ by baptism, to arise and walk in newness of life. The church has been edified and encouraged by his warm exhortations and ardent appeals. He aims to inculcate great faith and trust in God's providential care; testifying that God's promises are always sure if we only place our trust in Him. His faith reminds us of faithful Abraham. Brethren from Owen Sound, Warton, Killalyth, Ephraim, Collingwood and Cape Rich visited us during the meeting, which closed Tuesday, July 15.

Bro. Sherman:

As you were making inquiries about the work on the Manitoulin, I will send you an item.

The churches at Gore Bay and Ice Lake are getting along about as usual; although the influence is not as strong as it was a year ago, which is to be regretted. There is a "thorn" somewhere, yet the brethren are keeping up the meetings at both places.

I was out at Long Bay, one of my stations, over two Lord's days and had good meetings most of the time, though the people were very busy preparing the ground and putting in potatoes and turnips &c., the whooping cough too was very prevalent in the neighborhood. Before I left there I united a couple in marriage and had the pleasure of uniting three persons to Christ by confession and baptism, who will meet at Ice Lake as they have opportunity. May they all strive to be faithful to the sacred obligation

they have voluntarily taken upon themselves. I intend to be at Ice Lake next Lord's day, then go to Green Bay, and be in Collingwood (D. V.) by the 13th July. The people are expecting a visit from the Salvation Army here, but the teaching and practice carried on by the said army fall so far short of what they should be that it is doubtful if they do much good, but in any case our duty is clear, i. e. to stretch out our hands to those who are really in earnest in seeking the truth and take them and show them the way of the Lord more perfectly. There is much need of holding up Salvation to sinners, but there is also much need of presenting and enforcing that "Law of the Spirit of Life in Christ Jesus" as the plan devised by infinite wisdom, and goodness for our salvation. May the Lord help us all to be humble and faithful in the Master's cause.

Yours etc. W. M. CRAWSON. Gore Bay, June 23rd, 1884.

REMINISCENCES No. 19.

HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

JOSEPH ASH

I commence this number with the old and important church of Lobo. I have already anticipated part of the history of this church in what I have said in connexion with Dorchester. Elder Sinclair was the founder of that church soon after he settled in that wilderness country. He left Scotland in 1818, where he had been a minister of the Baptist Church for several years in the Highlands. He was an exceedingly staunch and scrupulously conscientious, an eloquent speaker endowed with clear perception of ideas and principles; a fine scholar, and indefatigable in his labors. His zeal for the Saviour and His cause never abated while he lived. This I know; for just two weeks before his death I paid Lobo a visit and took his place on the stand on Lord's day and spoke morning and evening. In the forenoon he followed me with a lively and excellent exhortation. I spent a few days there before my return to Oshawa, and in company with Bro. John Campbell* paid him half a day's visit. His whole conversation was religious, and he advised me never to preach a discourse without stating the Gospel, "the blessed Gospel," the means of salvation to poor perishing sinners. Among all his rare virtues I saw one thing I did not approve of. He held on to his ministerial dignity inasmuch that he would attend to all the services alone. He never cultivated or brought out the talent of the church in the least. His own sons were as silent spectators as any others. His own son Colin, late of Ridgetown, had to learn to preach after he left home, and his son Archy did likewise after his father's death. After the death of the dear old man it turned out, as I was sure it would, and told them so while there, that when he was gone they would be as helpless as so many children, and could not even hold a meeting to break bread. However, after standing along for a while, getting assistance as best they could, Bro. A. Sinclair began to take an active part in the meetings, and is now a fine speaker and is the principal preacher there. This is another instance of the folly of helping the church to hide their talents. Every church should cultivate and bring

out all the talents of its members, so that in case of any such emergency they would be able to stand up and keep the cause going on. These two Brothers Sinclair are men of ability and usefulness. Bro. Colin has been the principal preacher for the church at Ridgetown for 14 years in continuous service. The church in Lobo is now a strong and healthy congregation. Sister Sinclair, consort of Elder Sinclair, is still living; is feeble in body but strong in faith and hope of eternal life, and of an exceeding excellent disposition along with the redeemed host. She is one of the excellent of earth. I still hear many of the old brethren speak with so much warmth about old Bro. Sinclair—his knowledge, piety, zeal and full devotion to his Lord and Master—in connexion with my own experience with him, that I love to think of the past and the hope of the future. He had a practice I do not remember, but some do. He seldom met one of his brethren but he gave them a kiss of love. I very well remember our first meeting he gave me one such.

Just in this connexion I must relate the performance of "a good work" that was very common in the first ages of the church and was highly commended by our Lord. Some at the present day make it a church ordinance, but Paul closed it with good works. It is the washing of feet. The first time I had that good work done to me was at Norval, in the Township of Esequingie. It was on a very hot midsummer's day and I had driven my horse a long distance without stopping. I called on Bro. Frederick White now of Dorchester; and his excellent wife came to me with a pail of water and a towel, washed and wiped my feet—a no mean or uncomfortable action to me. I was much pleased because it was done as a religious duty in the name of the Lord.

The second instance was at Sheltenham, in this wise: That year Bro. M. R. Hopkins, of Komo, Ind., was the principal speaker at our yearly meeting in Erin, and on our return to Oshawa we drove from Erin to Sheltenham to a Bro. Campbell's for dinner. Bro. Lister, with his carriage full, and some others, all met there. We were covered with dust and felt very uncomfortable. Very soon Bro. Campbell proposed a general washing of feet. He had a small tub of cold water in a shady place and a towel, and invited all of us men, one at a time, until he had washed all our feet. We were all delighted with the act and the spirit that prompted it. The principal men in the church at Lobo now are A. Sinclair as principal speaker, and Dr. Macklin, an energetic worker.

The churches of Moss, Alborn, (now Rodney), and Howard, (now Ridgetown), come into the union with Lobo and Dorchester at the same time. There was the nucleus of a church in Moss as early as 1826. They were of the Scotch Baptist order, same as Elder Sinclair. When he came from Scotland he gathered them as a church. The leading men were: A. McKellar, father of D. B. McKellar, the preacher, now of Michigan, and Donald Sinclair, brother of Elder Sinclair. Elder Sinclair preached for them occasionally. Since the union they have had the labors of many of our best preachers. The church at times was very prosperous, and has, like most churches, had times of adversity; but they are holding out, and it is hoped they will prove faithful until death. Their principal men now are Dugald Sinclair, son of Elder Sinclair; and James McKellar and John Ferguson.

The church at Ridgetown had a small nucleus as early as 1829. The principal men were Arch. McLarty, Malcomb Campbell, (father of Duncan, Peter and Neil Campbell) and Neil Sinclair. Donald McVicar, of Alborn, preached for them; so did Arch. McLarty. These were their principal men. Bro. McLarty has, since I began this writing, gone home to reap the reward of the faithful. He died as he lived, a true Christian. This church is now numerous and wealthy. They secured the services of Colon Sinclair 14 years ago, and he continued their principal speaker for that long time, but now has left to labor in other fields. This is an important point, as Ridgetown is a large and flourishing place in a fine farming country. They have a good house of worship in a central position and are in a position to do much good for the Master. The Lord looks to them to use their means and fine ability in the furtherance of His cause. Some of their principal men now are Duncan Campbell, J. P. McKinley, A. Sinclair, John Futelle, David Caughill, A. McParr and others.

The church in Alborn, meeting in Rodney, had an existence as far back as 1817. They then met on Talbot street, near New Macow. In 1820 Elder James Black labored for them a good deal while teaching their school. Their principal men there were Donald McVicar and John McKellar. McVicar was their principal speaker for some years. In 1818 Arch. Monroe, George Monroe, Robertson, McKillop, and others came there, and in 1819 a Bro. McEwan also came. These intellectually and spiritually were a strong body. All these excellent men have paid the last debt to nature and have gone home, save Arch. and George Monroe, who are all very aged. Quite a number of the sons and daughters of the above veterans in the cause of Christ are among us following the teaching and example of their fathers. The principal men in this church now are the Monroes, McKillops, Fergusons, Purcells, Johnstons and others.

The church meeting in the village of Appin, situated on the G. W.R.R., in the Township of Edmund, was gathered by our young and talented preacher, Bro. Win. D. Campbell, from Lobo. There had been a few members in that neighborhood for many years, among them Bro. Wm. Black, well known to many brethren. They had occasional meetings several years ago held by D. B. McKellar, of Moss, but not to meet as a church to break bread, but have been doing so for the last three or four years. They were set in order in 1853. This is the first place young Bro. Campbell put forth a continued effort in preaching, and was very successful baptizing a good many; I think over 20. They have had the labors of Bro. Olliphant, Keffler and others. Their regular meeting place is the Town Hall, Appin. At present Bro. Campbell preaches for them. Their principal men are Wm. Black and—Storing, Elders; Bro. Butler and Dobbs deacons.

The church in the town of Welland, situated on the Welland Canal, was only recently brought into being. There was a strong desire on the part of many in that part of the country to have a church of Christ in that important town. It is a fine place, commanding large influence in these parts. How to accomplish that desirable work was a problem hard to solve for a long time, as there were but few brethren there, and it required a goodly sum of money, a large sacrifice of time,

and strong and continued exertion to accomplish the work. At length the Lord raised up brave and good men to solve that problem. This was done in the persons of the Brothers Swayze, father and son, of the Waldorf church, who purchased a house of worship in a central place from the Methodists. The Ontario Co-operation sent Bro. Sherman there to carry on the work. He commenced preaching in his plain, simple, touching, truthful and convincing style, and continued the work for several weeks, resulting in the establishing of the cause strongly, and we all hope permanently, in that place. From those meetings the word was sounded out over a large area in that part of the old Niagara district. They have a fine Lord's day school in full operation also. It is a source of great rejoicing, that so fine a congregation has been planted there. There are many large towns and villages in Ontario where the noble example set by Brothers Swayze and others, assisted by cooperative work, could be followed and fine congregations established. I shall call special attention to this in another paper.

With this article I finish the history of the churches. Many of the old brethren preachers allowed that the number of churches in Ontario would reach 50. I have found 68.

JOSEPH ASH.

*Since writing the above, on July 6, that dear Bro. John Campbell, who for many years was Elder in the church, has fallen asleep in Jesus, and this day is laid away in rest with his fathers. It is sad and I trust shall soon lead to awake the dead. I must here offer a short tribute of respect to the deceased, because he was one of the excellent of the earth; very correct in his understanding of God's word, and followed it in spirit and letter. We may truly say of him, a good and true man has fallen, and we mourn not as those who have no hope. He has left a memorial of his intelligence, goodness and virtue behind in the person of his nephew, W. D. Campbell, one of the most excellent and talented young preachers of my acquaintance. Praise to his Father. The memory of the just is blessed.

AM I RIGHT!

This heading is an inquiry that every right-minded man and woman in the world ought to make. Am I right in the estimation of the Judge of the quick and the dead. It matters not what the world at large or any member thereof may say. They have nothing to say in the final settlement of the question "My word," said Jesus, "shall judge you in the last day." We must then be right with reference to that word. Heaven and earth shall pass away, but my word shall not pass away. No tears on the dying bed nor aching heart then can atone for neglect of the duty to enquire at that word, what we must be to avert the final sentence from the throne of Judgment, depart ye cursed into everlasting fire prepared for the devil and his angels. The neglect of opportunity to look into the Bible and see where we are with reference to this question can never be atoned for. We must know for ourselves. The preacher may teach, but his teaching may not be right. It follows from this that we ought to enquire and think for ourselves. There is but one being that we ought to put our thinking into his hands. That person is our Lord Jesus the Christ. I must think as he thinks. These thoughts of his are written out for us that our thoughts may be right. We must feel as he felt. He said what he felt, "I come to do Thy will, O God;" we must bring our hearts to this state. The enquiry should never stop: Lord, what wilt thou have me to do; we should feel thus in the morning when we arise, when we go into the busy world, when we see

out to do anything; is it thy will, O Lord, that I should do this? If we have his word permitting it, his word commanding it, his example for us to follow, it is all well; but alas, if we do not have his permission, better never act; stand until the world comes to go forward; then if all the world opposes, act; better have his word to shield us in the conflict, his word to cheer in the trying hour, his word to approve us in the judgment day, than to have the world to approve us now. Think you that the judgment of the wise and good, that we may look upon as such, can reverse the word of the King eternal? If the world with the good and great, decide that you may forsake the assembly of God's people upon the Lord's day, that will not change the mind of the Lord, for he says "I forsake not the assembling of yourselves together as the manner of some is." Heb. x: 25. To be right we must do all required of us in the New Testament. Not only must we meet every Lord's day, but there we must commemorate the Lord's death in the supper of the Lord. For as oft as ye do this ye do show forth the Lord's death till He come." No excuse will justify except inability. "This is the love of God that ye keep his commandments." Night we cannot be unless we are walking in the Lord's commandments. No one is right who expects God to save them when they are living contrary to his word. "My word shall judge you in the last day." Prayer is needed every day, to neglect this is to peril all; we may be called away by death, and then it is too late to change when we are on the dying bed; better change now while life and opportunity is ours. These are simple truths but the gospel sets forth these simple truths that all may understand, obey, and thus secure "The crown of life that fadeth not away."

But that which you have already held fast till I come Rev. ii: 25. If this were the only passage in the New Testament calling upon the church to hold fast, some excuse might be entered because we might overlook its application, what was it before the mind of the Spirit when this was written by the Apostle John. Let any one read the context, for it is very instructive, they will find it was the true doctrine they were to hold fast. So says Paul in 1 Tim. i: 13. "Hold fast the form of sound words which thou hast heard of me, with faith and love which is in Christ Jesus." This charge to Timothy repeats the command and further defines our duty, that we must not only hold fast to the words, but sound words, and in addition the form of sound words. O turn to the holy commandment given, lest we finally be condemned.—Ed.

CHIAS.

A wasp went buzzing to his work, And various things did tackle; He stung a boy and then a dog, Then made a rooster cackle. At last upon a lawyer's cheek He settled down to drill; He prodded there for half an hour, And then he broke his bill.

NOW IS A GOOD TIME TO subscribe FOR THE WORKER. Also get up names.

Chas. M. Ash

QUESTIONS.

Brim, Ont., May 9-84
Editor CHRISTIAN WORKER.

Dear Sir,—I would like to hear through the medium of your journal, your answer to the following very troublesome question (troublesome at least to me):

What would be the best, the most scriptural course for a person to take, who was reared under the influence of pious parents, whose faith is strong in Christ, who desires to adhere closely to the Church of Christ, and be in every sense of the word, simply a Disciple of Christ, but who has removed a long way from any congregation of Disciples of Christ, having in the meantime united with that body known as the First Baptist Church, for the purpose of meeting to break bread in commemoration of Christ's death and burial, which was a sweet remembrance in days gone by. I desire to come out before others and take a bold stand for the truth. Your answer may determine my steps in the right direction, with kindest regards I subscribe myself,

C.
ANSWER.—The case as stated is a peculiar one. The strong desire to return to the first love, coupled with the impossibility of attending regularly with the church of Christ, on account of the great distance to a congregation, makes it a very difficult question to answer. We can readily comprehend the violations of conscience giving support and influence to the Baptist Church, at the same time being simply a disciple in every sense of the term. The object with which you united with the Baptists is good. We can only say, God bless such devotion to our good master. If you are violating your conscience by remaining as you are; at all hazards go to the nearest church of Christ, and make any statement dictated by your conscience, and take your place among the people that you love, and be as faithful as possible. We hope and pray that the time is not far distant when "C" will have the "old Jerusalem gospel" preached at Berlin, and have the privilege of being one of the charter members of a congregation in that place. Will "C" please write to CHRISTIAN WORKER, and tell how many disciples are at Berlin, and what the prospect is for building up the cause there. Ed.

FAMILY WORSHIP.

How delightful is the worship of the family! United by the endearing ties of consanguinity, and by the still more endearing ties of a common faith, they assemble around the family altar to offer up their devotions to the God of Abraham, of Isaac, and of Jacob, and the God of their fathers.

The family is the oldest social institution, and family worship the oldest religious worship on earth. Soon after the deluge, and amidst the awful depravity which had been superinduced by the Fall and expulsion of our first parents from blissful Eden, families began to distinguish themselves by calling upon, or calling themselves by the name of the Lord. The patriarchs Seth, Enos, Cainan, Mahalalel, Jared, Enoch, Noah, etc., of the antediluvians, and Abraham, Isaac, Jacob, and the twelve patriarchs of the postdiluvians, wherever they pitched their tents erected the family altar. The voice of rejoicing was always heard in the tabernacles of the righteous. And that delightful, says the sweet Psalmist, in the dwellings of Jacob. What, indeed, more comely and becoming, than a pious, worshiping family? A family religion declines, Zion must decline and languish; and may not the deplorable death in religion be attributed to the awful neglect of family worship? Thousands of fami-

lies cannot take time, amidst their domestic duties, to worship the God of their fathers, their Maker, Preserver, and Benefactor?

What an awful thought—a professedly Christian family without worship or prayer to God! Are they not justly chargeable with *hollowness*? And is not the fury and indignation of the Almighty ready to be poured out upon them? Read Jeremiah x 25—"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name; for they have eaten up Jacob, and devoured him, and have made his habitations desolate." Let such families reform, and commence forthwith to worship and invoke the name of Jehovah, lest he pour out his indignation upon them. How can the heads of families discharge their duty in bringing up their offspring in the nurture and admonition of the Lord, without worshipping before them, and thus teaching them by example?

May this brief attempt to call the attention of all who fear God to a superlatively important, and in the attempt at information, and the consequent restoration, of primitive Christianity, induce some able pen to write upon it, is the ardent desire of your fellow-laborer in the good work. J. R. FRASER.

REPENTANCE, FORGIVENESS, HOLINESS.

[A PARABLE.]

Once I went forth, to look for Repentance. I sought her day and night in the city of Mansoul. I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and wearied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the Cross, and of Him who hung thereon. And lo, as I looked upon Him, there came one, and touched me. Then instantly my heart was melted, and all the great depths of my soul were broken up. "Ah, Repentance! I have been looking everywhere for you," I said.

"Thou wilt always find me here," said Repentance; "here, in sight of my crucified Lord, I tarry ever at His feet."

Agam I went forth to look for Forgiveness. I knocked at many a door in the city of Mansoul, and asked for her. And some said they thought she did live there sometimes; and some said she used to, once; and some said she came there occasionally when the weather was fine, to spend a Sunday. Then up came one whom I knew by name as unbelief, with a voice like the creaking of a raven, and he said that Forgiveness never was there, and never would be; that she was much too fine a lady to live in so low a place as that, and among such a set as that were. So I came forth wearied and sad; and as I reached the city gate I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and he bade me seek her earnestly, but he did not tell me where I could find her.

So I went along my way looking, but well might I despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path; and I lifted up my eyes and saw once more the Cross and him who hung on the tree, and lo, at the first sight of my dear Lord, Forgiveness met me, and lifted my soul with holy praise, and a rest like heaven itself.

"O, I have had a weary search for you," I said.

"I am always here," said Forgiveness, "here at my Master's feet."

Long afterwards I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in the low lands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said she had died long ago, indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the banks of the river, and I must hope to meet her just before I crossed it. Another argued almost angrily against this notion.

"Nay," said he, "she lives farther on still; search as thou wilt thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforesaid on that Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it, and looked once more upon my blessed Saviour; and lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of His love to me, and as all my heart went out in loyal adoration, Holiness rose up, and came to me all graciously and said, "I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked, wondering.

"At His feet," said Holiness, "I am always there."—Mark G. Pierce.

JEWELS.

We are shaped and fashioned by what we love. If you would not cease to love mankind, you must not cease to do them good. Those who possess the elements of peace in their own minds will seek to promote peace among others. Everybody, no matter how rich or how poor, needs all the kindness he can get from others. The virtue of prosperity is temperance; the virtue of adversity is fortitude. Wealth, like rust, consumes faster than labor wears, while the key often used is always bright. Modesty has great advantages; it enhances beauty and serves as a veil to unbecomingness. If we fasten our attention on what we have, rather than on what we lack, a very little wealth is sufficient.

AN EVASIVE ANSWER.

"Mike," said a priest to his servant, "if the Protestant minister calls to-day, remember I do not wish to see him; don't say I am not at home, for that would be a lie, but give him an evasive answer." "Och, I will," said Mike. "Well, Mike," said the priest in the evening, "did the minister call?" "Faix, he did, your reverence." "What answer did you give him?" "I gave him an evasive answer, as your reverence towld me." "But what did you say to him?" "Why, your reverence he asked me was yer at home, and I towld him was his grandmother a donkey."

Said a colored preacher recently: "Ef de descendants of de rooster what crowed at Peter was ter make a noise every time a lie is told dar would be sich a noise in de world dat ye couldnt hear de hens cackle." A Burlington mother has miraculously cured her youngest hopeful of smoking by the laying on of hands.

A MODERN DELUSION.

To think that if a Christian man by talent and character be great, he is under supreme obligation to do in order to save others, and that he is not at liberty to bury his talent nor to hide his light under a bushel—this is a correct decision. But, to think that if a man has the talent to make money he is at liberty so to do, and keep it and thereby heap up wealth for himself—this is a modern delusion. Talent is a talent, whether it is speaking talent or money talent; and to say that the former must be used for others and the latter may be used for self is a mistake—a grievous mistake, a fatal mistake. That a preacher should simply be supported, while the farmer and the merchant may grow rich, is an equality with which the Lord is certainly not well pleased. What then! Should this be reversed? No. Should the wealth be equalized? No. What then? Why, if the preacher be supported so as to keep him and his family above the pressure of want, let well enough alone. Don't make him rich. Don't burden him with the care of money or wealth. But continue to support him, and then let the farmer or the merchant put himself on the same level with the preacher. That is, what he makes above his support, let him give to the Master's cause instead of hoarding up to buy another farm or build another business house. The farmer has no more right to buy a farm for each one of his children than has the preacher. But the preacher who follows the example of apostles and primitive evangelists is not supported so that he can buy a farm and perhaps not even a house for himself, to say nothing about his children. Let it again be said that the preacher ought not to be made rich—has no right to become rich, nevertheless he has as much right as anyone else that this is a Christian. The truth, plainly stated is, that it is a shame to any Christian that he grows rich. It shows that he has not done his duty in giving. Perhaps it is said that the man has allowed himself to become rich that he might give the more. That has been the devil's trap for multitudes. Hear Paul on that subject: "But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition." I Tim. 6:9. Such is the terrible description which that inspired penman gives of those who determine to accumulate money. The man who gratifies his disposition in that dangerous direction need not be expected to give liberally when he becomes wealthy. Moreover, even if he should, it will be a mistake. For, is it not true that a hundred dollars given now, will generally accomplish more than a thousand given ten years hence? One hundred dollars is a sum that has often supported preaching which in ten years has established a congregation which can, with out much sacrifice, give five hundred annually for extending the gospel. The right plan then, is to give liberally of our income as we go along. To stint ourselves and the cause throughout life and give a big gift at the close is always wrong. To think that it will do as much good as at an earlier date is to forget that the Kingdom of Heaven is as a grain of mustard seed, which is the smallest of seeds, but grows to be the greatest of herbs. But it takes time to grow. With respect to that question as with obedience to the first principles of the gospel it is true that "low is the accepted time." D. S.

FAITH, WHAT IS IT?

It is the realization in the soul by the testimony of God's word of the truth that Jesus is the Christ, the Son of God. In this the faith of the Christian is comprehended, the fact that Jesus is our only prophet to teach, the only Priest to officiate in heaven for us and the only King to govern us. There is always the infirmity and the outwardness of faith. It must be inward upon the soul as above, and it must be to please God, manifested outwardly in the life. And this, James says, faith without works is dead and to bring justification it must be seen in the behavior of the soul, as Abraham's offer of Isaac. What was inward upon the heart.

There is a valuable lesson in the following extract from "Mister Horne's" sermon that may of us would do well to take home to ourselves:

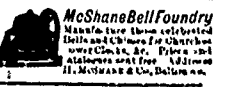
"This was a good prayer I knew a man to offer once—'Very good prayer.' A brother was praying with much noise for faith—'Goul-saving faith, sm-killing faith, foul-driving faith.' There was a quiet friend near to him to whom the noisy brother owed a large bill. 'Amen,' said the quiet friend; 'Amen,' and gave us debt-paying faith too. My friends we want that faith now always. People don't believe in religion that don't do that. And they might well

not believe in it, for he that does so do his duty to his brother, whom he has seen, how will he do his duty to his God, whom he has not seen? Take good heed how you spend money."

Not long ago a young lady remarked to me that she could not see any harm in dancing. Why, if every person desires to do nothing it is an easy matter to conclude there is no harm in it. The ball-room is no place for respectable people and a Christian should never think of attending such places. If you have given your heart to the Lord, then serve Him. Be firm, be courageous, be brave, be obedient. Walk in the fear of God.

This is the bitterest of all—to wear the yoke of our own wrong doing.

A good beginning is half the work.



SUBSCRIBE FOR THE WORKER.

VALUABLE PUBLICATIONS.

FOR SALE BY Law & Whitelaw, Publishers Christian Worker.

Table listing various publications and their prices, including 'Christian Hymn Book', 'Revised Christian Hymnal', 'Matthew and Mark', 'Gospel by Luke', 'Hebrews', 'Analysis of Gospels and Acts', 'On Acts', 'On Romans', 'On Mark', 'Life of Elder John Smith', 'Life and Letters of L. I. Parker', 'T. Jeffeson', 'Jacob Greath, jr.', 'Elder Walter Scott', 'Knowles Shaw', 'Benjamin Franklin', 'Samuel Rogers', 'The Living Pulpit', 'Story of an earnest life', 'Life of Gardiel', 'A. Campbell and Owen Delate', 'A. Campbell and Bishop Parcell', 'Carpenter and Hughes', 'Bradon and Hughey', 'B. Franklin and J. A. Thompson', 'J. B. Wilkes and Jacob Ditzler', 'Sweeney and Crawford', 'Sweeney and Mansford', 'A. L. Hobbs and W. W. King', 'Gospel plan of Salvation', 'Problem of Human Life', 'Weekly Contribution', 'On the Rock', 'Christian System', 'Lecture on the Enticement', 'Christian Baptism', 'Popular Lectures and Addresses', 'The Christian Baptist 7 volumes bound', 'Living Oracles', 'Review of J. R. Jeter's Book on "Campbellism" Examined', 'Family Companion', 'Talks to Bereans', 'Western Preachers', 'Gospel Preacher', 'Sketches and Writings of B. Franklin', 'Seital Discourses', 'Early History of Disciples', 'The Messiahship', 'Commission to Apostles', 'TRACTS', 'Tracts on sixty different subjects, prices at 5, 6, 10, 15 and 20 cents each. These tracts are by our best writers and should be widely circulated. Persons requiring any of the above mentioned books or tracts, can be supplied from the Issuance Office. Send in your orders and circulate these books and tracts freely.'

Table listing 'WORKS OF A. CAMPBELL' and 'SERMONS' with prices, including 'Christian System', 'Lecture on the Enticement', 'Christian Baptism', 'Popular Lectures and Addresses', 'The Christian Baptist 7 volumes bound', 'Living Oracles', 'Review of J. R. Jeter's Book on "Campbellism" Examined', 'Family Companion', 'Talks to Bereans', 'Western Preachers', 'Gospel Preacher', 'Sketches and Writings of B. Franklin', 'Seital Discourses', 'Early History of Disciples', 'The Messiahship', 'Commission to Apostles', 'SERMONS', 'Family Companion', 'Talks to Bereans', 'Western Preachers', 'Gospel Preacher', 'Sketches and Writings of B. Franklin', 'Seital Discourses', 'Early History of Disciples', 'The Messiahship', 'Commission to Apostles', 'TRACTS', 'Tracts on sixty different subjects, prices at 5, 6, 10, 15 and 20 cents each. These tracts are by our best writers and should be widely circulated. Persons requiring any of the above mentioned books or tracts, can be supplied from the Issuance Office. Send in your orders and circulate these books and tracts freely.'